

The Saturday Evening Post.

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The School is situated in the city of Philadelphia, and is well suited to the education of young gentlemen. The school is open to all who are desirous of receiving a liberal education. The school is open to all who are desirous of receiving a liberal education. The school is open to all who are desirous of receiving a liberal education.

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TO LOAN ON MORTGAGE
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THE ELECTIONS
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CONRAD WILFRED
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APARILLA MEAL
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EVERY DAY RULES.

1. When in company, the conversation turns on an absent person, and you are called to express an opinion—always fancy that very person is standing silent behind you, looking over your shoulder and listening attentively to what you say. You will then speak prudently, and with due regard to his character.

2. As far as is possible, when you come to be your own master, avoid contracting debts—try to do without every thing you cannot pay for, and when prudence requires the contracting of a debt, be punctual to the day in paying it. Your affairs will then never get into confusion—you will always know exactly how you stand with the world.

3. Set a high value on your word in all things—be sure you never make a promise that you are not morally certain of being able to perform. The highest compliment your neighbors can bestow on you will be to say—"his word is as good as his bond"—you may place implicit faith in what he says.

4. Always be ready to do an act of kindness when you can do it consistently with all your other obligations. And always do it cheerfully, gladly, without a wry face or an apology. But let those who oblige see and feel that you take delight in serving them. This will make you many friends—many who will be ever ready to oblige you in turn.

5. If you receive an injury, sleep at least twelve hours soundly before you make up your mind in what manner to treat it. Then palliate it as much as you can, and reflect well on what course will be at once most honorable, humane and advantageous, in regard to it. Thus you will stand a good chance of acting wisely.

6. Choose your company among men of virtue, regular habits, and good sense—so that your own character, habits and manners may be formed on a good model. This will save you much trouble, and redound in due degree to your advantage.

A FRAGMENT.

[SELECTED.]
One evening, when night was to be heard but the light tread and soft billing of happy lovers, Romantic resolved to walk and enjoy the balmy fragrance of heaven. With feelings unutterable, pensive and lonely, he was bending his steps toward the seat of our worthy Patriot, near whose dwelling a gurgling rivulet, whose banks are shaded by trees of romantic import, beneath one of which he was wont to seat himself, and muse on things not of earth—when he perceived, at some distance, a female, wandering slow and lonely, musing, doubtless, on the scenery around her. "There," exclaimed Romantic to himself, "is one of those fairies who take delight in relieving the sorrows of man!" Urged by feelings which he could not suppress, he approached her, and, in a humble tone and diffident air, said, "Delightful evening, Miss!" The fair being, startled—glanced her dark eyes upon him—and seemed to like his appearance.

She assented to the remark with a low "Yes, sir." Romantic approached nearer to her, and felt confident that she was just the being to whom he could unbosom his thoughts. His eye beamed with delight as he walked by her side, and giving vent to his ideas, he entertained the fair one with a dissertation on the fragrance of the air and the romantic beauty of the scenery—much, doubtless, to the edification of the astonished girl. His feelings, by a rehearsal of all these delightful things, and with the consciousness of walking by the side of an "angel," were worked up to such an ecstatic pitch, that seizing the hand of the unresisting girl, he pressed it to his bosom, and implored her, in the most pathetic terms, to regard him as her lover, and added that, to gratify even the smallest of her wishes, he would explore the most distant regions of the earth. To this rapturous effusion, Miss Abigail said not a word, but gazed with astonishment on Romantic, who was now kneeling at her feet, kissing her delicate hand. She stood awhile in a dubious state of wonderment, revolving in her mind how to proceed. She, at length, however, in something of a commanding tone, bade him get up and follow her. Her words were like magic. Romantic arose, and heroically exclaimed, "Follow you? yes, to the ends of the earth!" She glided along—our hero following—until, at length, she stopped, and pointing to a spring, manifested a desire to drink—adding that it was the "cup of Spring." Finding nothing at hand to drink out of, our hero was about to apologise, when the girl bid him not be uneasy—and, kneeling down, applied her lovely lips and nose to the fountain. Romantic, leaping himself against a tree, folded his arms on his breast, sometimes gazing upon the moon and sometimes upon the fair object before him, who seemed, to his imagination, to be a creature of light. When she had satisfied herself, she arose, and signified to Romantic that, if he wished, he might drink. He gladly accepted the offer. What were his emotions, when he knelt down, and put his lips where hers had been! But—oh, shame! shame!—while he was drinking, she placed her foot upon his nether end, and, pushing, precipitated him headlong into the spring! Loud was the splash, and long was it ere our hero could extricate himself from his disagreeable situation. With a dripping face and rueful countenance, the romantic Romantic turned around—but it was only to sneeze at the angel, whose white form was rapidly vanishing from his view.

LA FAYETTE.

We take pleasure in laying before our readers every fact connected with the early history of this great man which comes to our knowledge. His principal aim, throughout life, seems to have been, the preservation of the rights of man, which he has always fearlessly contended for, though not without the success which should ever recompense the efforts of patriotism and virtue. The following is copied from the Albany Daily Advertiser:

The visit of La Fayette to this country having given rise to so much remark, and aroused the grateful feelings of our citizens, it may not be amiss to give the public a sketch of his life. The cause of liberty has always been next his heart, and if circumstances have not always favoured his operations in the political world, yet never has his fair fame been sullied by a single action inconsistent with his avowed principles. His life and fortune were always at the service of his country, and he has ever followed the cause of liberty with the purest disinterestedness, and the most unshaken zeal.

He was born in the year 1757, at Auvergne, in France—a province celebrated for the independence and valor of its inhabitants from the earliest times, and now composing the two departments of Cantal and Puy de Dome. His ancestors were among the first people of the province, and had ever been conspicuous for their independent spirit and their chivalrous contempt of danger. In the spirit of his fathers, he became the early advocate of political freedom, and falling into the society of those who had espoused his principles, he imbibed the most ardent attachment for liberty. With these feelings, it is not singular that his attention was directed to America. In spite of the obstacles

placed in his way, he succeeded in leaving France in a vessel fitted out at his own expense, with which he arrived safely at Charleston, (S. C.) in January, 1777. He immediately entered and served with the army as a volunteer. On the 31st July, in the same year, he received his appointment as Major General from Congress, "in consideration of his zeal, and illustrious family connections," which he accepted on condition that he should be allowed to serve without pay or reward. The Marquis de Lafayette, without pay or reward, at the battle of Brandywine, he behaved with undaunted bravery, threw himself into the hottest fire, and when wounded, refused to quit the field. On the 25th November of the same year, while still suffering from his wound, with a small party he repulsed a superior force of Hessians and British grenadiers. For this he was entrusted with a command suitable to his rank. After two years absence from his own country, he obtained leave to return to France. He carried with him the most flattering testimonials of his worth and services, and received a sword from the hand of the American minister, in the name of Congress, soon after his arrival at Paris. While absent, he engaged with all his soul in the cause of the United States, and the French government—the returned in 1780, and arrived at Boston in the Heroine frigate, Capt. Le Touche. It may not be improper to mention, in this place, that the French ministers, however disinterestedly they appeared to act, were said to have been influenced in their conduct at that time, by the hope of regaining Canada from the possession of the English.

In 1781, La Fayette was ordered to Annapolis, with a separate and independent command, for the purpose of driving Arnold out of Virginia, but from the want of co-operation on the part of the French fleet, the attempt failed. He was at this time of the United States, and the French government—the returned in 1780, and arrived at Boston in the Heroine frigate, Capt. Le Touche. It may not be improper to mention, in this place, that the French ministers, however disinterestedly they appeared to act, were said to have been influenced in their conduct at that time, by the hope of regaining Canada from the possession of the English.

At the siege of Yorktown, La Fayette was again eminently conspicuous, and materially assisted in the capture of the General he had contended against. The war now assuming a more favourable aspect for the cause of liberty, he obtained permission to return to his own country, where he thought his services were wanted, and he re-emerged in 1793, loaded with honour, and the gratitude of the American people.

On his arrival in France, he was received in the most enthusiastic manner. His praises were sung in the streets, busts and pictures of him filled the shops, and universal popularity attended him. He was elected without opposition a deputy to the States General by his native province. When these were succeeded by the National Assembly, he came forward in that body (1788) with his celebrated declaration of the rights of man. He opposed the measures of the court with such firmness, that he was made President of the Assembly, and Commandant of the National Guard. He accepted the latter post with pleasure, and swore to be faithful to the liberties of his country. It is unnecessary to mention with too much minuteness the numerous affairs and quarrels that took place at this time between the King's body guards and the national troops. It is sufficient to remark, that the whole influence of La Fayette was used to preserve order and regularity in the French Capital, and to alleviate the public distresses.

When he was ordered by the commune of Paris to proceed to Versailles with his army and take possession of the outposts, he restrained the violence of his soldiers—and assured the King and Queen of their safety, and saved the lives of fifteen of the household troops who had been selected as the victims of the infuriated assassins. He also advised the Duke of Orleans to leave the kingdom, as his presence gave countenance to many sanguinary proceedings.

The popularity of La Fayette continuing to increase, he was, on the 14th July, 1790, made General in Chief of the National Guards of France. At this time he occupied a most important station—the eyes of the whole world were fixed upon him. A boundless influence and a devoted army might have carried him successfully to the highest grade of power. In a word, on him reposed the destinies of France.—This was the crisis of his reputation, and from his course at that time, his friends and enemies took their opinions of his character.—There was but one course for La Fayette to pursue, and that was the support of liberty, and the maintenance of the public tranquility. He held, as it were, a magnanimous neutrality between the different parties, when their projects went beyond the laws of justice and moderation. He gave his vote for the trial by jury, and the emancipation of people of colour. But in the spring of 1791, the tide of public feeling began to change. No thing had been done to settle the affairs of the nation, and the violent reaction of parties commenced, in spite of the restraint imposed upon them.—Even his army became affected by the intrigues of his enemies, and when Louis XVI wished to visit St. Cloud, and La Fayette desired to let him pass, he was for the first time *disobeyed*. Disgusted with this want of subordination, La Fayette threw up his commission, and did not resume it until the most humble apologies were made to him. When the King afterwards actually fled, he was suspended for being concerned in his flight, and the most violent abuse both in and out of the assembly was heaped upon him. The re-asking of Louis at Varennes checked this torrent for a short time, but the royalists now turned on him from one side, and Marat and the friends of the Duke of Orleans accused him of treason on the other.—His life was actually attempted by a ruffian of the name of Fournier, whom he suffered to escape unpunished. When the constitution was adopted, in the spirit of a Washington, he resigned his command, alleging that the emergency which required his services was now over. On this occasion a golden medal, and a bust of Washington, were presented to him by the city of Paris. He was offered, in addition, a full remuneration for his losses by the revolution, and this he magnanimously declined. In 1792 he was given the command of the army of the centre near Ardennes, but no opportunity offered in which to distinguish himself. Observing, however, the wanton and unnecessary indignities offered the King, he caused remonstrances to be forwarded from the different corps of the army. These producing no effect, he went in person to Paris, to make his complaints. The military once more opened their arms to receive him, and asked to be led against the Jacobin Club, the authors of the injuries of which he complained. This, from a generous desire to prevent the effusion of blood, he refused, while he proposed to the King, at the same time, to throw himself upon the army for protection. The imbecility and distrust of Louis prevented him from acced-

THE MORALIST.

FOR THE SATURDAY EVENING POST.
VIRTUE AND VICE.
BY W. F. M. WOOD.
Pure as the dew-drop on the lily's breast, And fair as nature, clad in vernal vest, Celestial Virtue! from thy star-paved throne, At this lone hour, my humble effort own; Look down indulgent, and inspire my song; To sing the charms, that to thyself belong: Night's sable shade o'er half the earth is spread, And bashful twilight from the west has fled; Silence on tip-toe, softly treads around, And sweet oblivion lulls each busy sound; Hush! is the scene—save where in yonder grove, Lone Philomela pours her notes of love;— And Contemplation, musing o'er the woes, That chequer life to its eventful close, Searches why man, forsaking that fair way, Where virtue guides him, to perennal day, Prefers to tread the thorny paths of vice, Where misery lures him, in fair pleasure's guise. Has Vice some charm, whose power is all her own; Some good peculiar to herself alone?— Can she bestow the honest meed of praise, Or give content, or wealth or length of days?— Can she give quiet to the throbbing breast, When down'd in sorrow, or with grief oppress'd; Is hers the art, the ills of life to assuage?— To sweeten youth and "melt the frosts of age?" Alas! but seldom, are such blessings found In paths where vice leads to forbidden ground! Nor can she boast a single joy not spread Within the path where virtue's votaries tread; The purest bliss the human mind can know, How virtue's unpolished source must flow; 'Tis hers alone, the bleeding wounds to heal, That dire affliction makes the wretched feel; Her smile makes light misfortune's heaviest blow, And scatters blushes on the cheek of woe;— She looks—and anguish straight forgets her pain; She speaks—and hope glows in the breast again; Where lately scowl'd the midnight of despair, And haggard grief was nurs'd by rankling care; 'Tis hers the art, the paths of life to strew With verdant landscapes, evergreen and new;— To sprinkle flowers of amaranthine bloom, Around the rugged path-way to the tomb! Such blessings wait not those who tread The fatal course by vicious pleasure led: For one poor moment, they perhaps may clasp 'Their idle pleasure, with unyielding grasp; But here the phantom drops his borrow'd guise, They to their bosoms hug the serpent—vice! Perchance, in fortune's sunshine they may bask, Or wear deceitful splendor's gilded mask, Or cut their way, on borrow'd wings, to fame, And hear hosannas sung to their name.— But still remorse will cling around the heart, Destroy their peace, and bid each joy depart! Their glory fades, their laurels are not green, And life itself becomes a wretched scene; The devious paths of vice, too late they know, Though strown with pleasure, terminate in woe! (To be continued.)

FOR THE SATURDAY EVENING POST.

HAPPINESS.

Happiness may be divided into three classes—universal, private, and domestic. First, of universal happiness, the absolute wants of nature are few and fixed—those of imagination innumerable and fleeting. The man who is hungry, and in need of food to appease the dreadful sensation, will not be found to be very scrupulous about the cleanliness of the cook. There is scarcely a

wretch in existence, who has not the means of permanent happiness in his power, if he only exert those means which Omnipotence has placed in his possession. Imagination is the painter—'tis she who gives those light shades which pollute the canvass with deformity, or captivate the eye with brilliancy. If the ignorant deny the truth of this assertion, I wish no stronger proofs than those observations which every day and hour furnish us. The labourer is heard singing on the scaffold, surrounded by dangers, toiling with fatigue—his countenance wearing the smile of contentment—his mind free from the commission of any crime, glorying in the abundance of his work, and laughing at the delicate walks of him who is pacing the footway beneath, and who calls himself a gentleman! He has no time to wish; he hears the rattling of coaches beneath him without emotion; seldom if ever reflecting upon the ease or security of those within; he returns home with a "good conscience," and there humbly prostrating himself, returns thanks to God for his many favours.

Secondly, private happiness—Private happiness is to be found in those intervals of unbounded amusement, when man shrinks into his natural dimensions, and throws aside the ornaments which he considers (in private) to be useless incumbrances, and which lose all their effect when they become familiar. To be happy at home is the ultimate result of all ambition—the end to which every enterprise tends—and of which every desire prompts the prosecution. It is at home, indeed, that a man must be known by those who would make a just estimate of his virtues, or his happiness; for, "smiles are only occasional," and the mind is often dressed for show, in "painted honours and fictitious benevolence."

"Virtue alone is happiness below."
3d. Domestic happiness! Reader, would'st thou see a true picture of domestic happiness? Go to the cottage of the poor, and there it may be found. Oh! how imagination loves to dwell upon the subject—trace the lives of the happy inmates, from the hour when first they beheld one another—when their kindred souls first formed an attachment. It was not "love at first sight"—the play-thing of an hour—the flower which, when plucked, soon fades, to please no more. Oh, no! 'Twas friendship, heighten'd by the mutual charm; Th' enchanting hope and sympathetic glow Beamed from the mutual eye. Devoting all to love."

See their hearts and fortunes united in matrimonial bliss—and behold them in the endearing walks of social life; the rising sun beholds them happy; his cares are softened by her smiles, and his kind attentions inspire her with confidence; returning from his daily labour, with what delight does she meet him who is to her "more dear than life itself." See them take an evening walk to view the glories of the setting sun—"delightful hour for contemplation." Again, view him lying on the bed of sickness—with what anxious care she watches over him—her soft voice mitigates his pain, and while her whole soul is rent with anxious fears, her cheerful smiles revive his drooping spirits—his children are called to his bedside, but, lest they should disturb him, they are soon called off, and, taught by a fond mother's example, they raise their little hands, and return thanks to heaven for his return to health! What scenes of sensual pleasure can yield a happiness like this? "Lightly may trip the harmonious form of grace, With liquid lustre witching eyes may roll, Enchanting smiles may deck the angelic face, But oh! how vain! without the according soul." "The soul of woman only can impart, That pure, that permanent, exotic love, Which into adoration warms the heart, And gives a pre-taste of our bliss above." J. C.

COLLECTANEA.

A Sailor's Description of the Manual Exercise.

My lads—the first thing you have to do, is to answer to your names—when you hear the word "attention," you must bring both the starboard and larboard heels to bear together, keeping your jibstays taught bowed up, and square your shoulders by the lifts and braces, clapping both your fists against your bends, one and all the same moment, till the words "stand at ease," when the hollow of your starboard foot must be smartly backed astern of the heel of the larboard one; you must also clap an over hand knot upon your fist athwart your broad bag after coming to attention, at the word "shoulder arms," rouse Brown Bess by the middle, and bowse her up from the lower tier of the starboard side, to the larboard bow, keeping a good look out that she don't make a lee lurch and capsize, otherwise you'll be apt to knock out your shipmate's top-lights. At the word "secure arms," the starboard arm, which is now fast to the starboard bends, must go athwart your broad bag, in order to receive Brown Bess by the breech, clapping your larboard fist to her midship—be sure to have her muzzle ahead, so that her breech will come right under your larboard wing, so as to secure the fire-works from squalls, no tarpauling being allowed. After shouldering, at the word "present arms," you slew Bess half round and seize her with the starboard fist, then fetch her up betwixt your top-lights, so that your flying gibbous will be two inches from her midships; be sure to back the hollow of the starboard foot astern of the heel of the larboard one, during this motion: after hinging Bess from the larboard side, the next is "advance arms," both of the two first motions of which are the same as "present," but at the third, you have her alongside of the starboard bends, seizing the guard with the starboard fist, so as to secure her alongside; so much for one lesson.

A new military work has been published in Paris. In the chapter on military eloquence the author mentions the instance of the brave General Chevert, at the siege of Prague. At the moment of placing the first ladder to mount to the assault, he called Sergeant Pascal, and said, "Grenadier, by that ladder you will mount the first; the sentinel will cry 'Quit vive!' You must

from the Eastern Dis-
tinct vote.

